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BOOK NOTICES

Some Outlines of the Religion of Experience.

By Horace J. Bridges. New York: Macmillan, 1916. Pp. xv+275. \$1.50.

This earnest message from the leader of the Ethical Culture Society in Chicago will be read with profit by all who are concerned about religion. The platform which Mr. Bridges proposes is not very different from that accepted by many Christians who are weary of polemics. In short, he would define essential religion in terms of the spiritual values which all earnest men may experience. It may not be possible for men to agree on a definition of God, but the attitude of reverent worship and the quest for spiritual reinforcement may be found in all varieties of creed. So, too, the spiritual ideals of Jesus' gospel can be espoused with equal zeal by men who could never agree on the same Christology.

While thus writing in a spirit of appreciative toleration, Mr. Bridges does not attempt to eliminate his own convictions. That he has no interest in what orthodoxy regards as the fundamentals goes without saying. He depicts the "rediscovery of Jesus Christ" mainly on the basis of Schmiedel and Nathaniel Schmidt, with the result that Jesus appears as a prophetic seer whose utterances are much closer to the moral idealism of the Ethical Culture Society than to ecclesiastical interpretations. A very good chapter on Socrates shows him to have emphasized a critical attitude which is needed to round out the religious life. Ministers of religion "should know the words of Socrates as familiarly as they know the words of Jesus."

The final chapter on "Religion and Nationality" argues that since many of the functions in human education and development which the church assumed in the Middle Ages have now passed into the hands of the state, religion should express itself in loyalty to the nation, bringing into politics and into international relations that moral idealism which is at present an important desideratum.

The Evolution of the Hebrew People and Their

Influence on Civilization. By Laura H. Wild. New York: Scribner's, 1917. Pp. xii+311. \$1.50.

Miss Wild has written a book for beginners. It is designed to let such inquirers know for what the Bible stands and how Bible-study relates itself to other branches of learning. The book ought to serve its purpose well. It does not make too great demands of the beginner. It meets him at least half-way. It does not tie him down too closely or too long to any one subject. It ranges about freely through the whole biblical world seeking out the interesting

and attractive spots and finding them. It makes a wide range of appeal, offering a little of almost everything, e.g., geology, archaeology, ethnology, comparative religion, comparative literature, excavations, explorations, and a relatively long presentation of the life of primitive man.

Miss Wild's attitude is free and open, but relatively conservative. The patriarchs function in her narrative as historical persons. The Elijah narratives are not critically treated. But in a beginner's book this is good. Occasionally a slip is made in accuracy, e.g., monuments unfortunately do not *always* tell the truth (p. 15); nor does *tel* mean "city" (p. 18), but rather "mound" or "ruin." On page 42, the last sentence in the second paragraph does not construe. But the book is interestingly written and will furnish excellent supplementary reading when used alongside of a good textbook.

Ephod and Ark. A Study in the Records and Religion of the Ancient Hebrews.

(Harvard Theological Studies, III.) By William R. Arnold. Cambridge: Harvard University Press, 1917. Pp. 170. \$1.50.

Professor Arnold, of Andover Theological Seminary, has furnished a fresh and suggestive study of the terms for ark and ephod in the Hebrew Bible. There has long been a wide difference of opinion as to the connotation of the term ephod. At times it clearly indicates a garment worn by the priest. At other times it seems to indicate some solid article and is commonly supposed to have been a type of idol. Some scholars, however, have persistently sought to establish the meaning of girdle or apron for the word everywhere. It is quite natural indeed to feel that the same word should have in general the same meaning throughout its usage, and there certainly seems to be nothing in common between an apron or a girdle, and an image. Professor Arnold has cut the Gordian knot. He sets forth, and, in the judgment of the reviewer, establishes, the proposition that the word ephod, wherever it seems to connote a solid object, has in reality been substituted for the original word ark. This suggestion was first made by George F. Moore. Professor Arnold has, however, worked it out systematically and set it upon its feet. He proceeds from this starting-point to show that the ark itself was a specific instrument of priestly divination among the ancient Hebrews. He also makes probable the claim that there was an ark of God, or a "sacred box" as he prefers to designate it, at every local shrine. The ark was not a unique thing, but a common element

in the equipment of a shrine of Yahwe wherever it might be found. In addition to these general conclusions which make this work one of first-class importance, there are many acute textual and exegetical suggestions scattered all along the way, and for good measure we are given two appendixes, one on "The Divine Name Yahwe Sebaoth," and the other on "A Troublesome Passage in the Elephantine Temple Papyrus." It is perfectly safe to call this study a brilliant piece of work.

The South Today. By John Monroe Moore.

New York: Missionary Education Movement, 1916. Pp. xiv+251. \$0.60.

This is a book prepared for mission study classes primarily; but it may be commended confidently to the general reader. The author's spirit is sympathetic, generous, and discriminating. He insists upon the fact that the South is not a section of America to be dealt with on the basis of a problem, but an integral part of a great country with insight and devotion to effect the solution of its own problem. Now and then the pages are burdened with too many details; but these have been for the most part placed in appendixes. The illustrations are good.

Faithful Stewardship and Other Sermons. By

Father Stanton. Edited by E. F. Russell.

New York: Doran, 1917. Pp. viii+183. \$1.35.

Father Stanton was known as one of the great extemporaneous preachers of London and this is the second volume devoted to his sermons. They bear all the marks of his characteristic style and are, together with the sermons of Mr. Moody, among the best examples of free utterance in the pulpit that we have. There is nothing of the method found in conventional homiletics in these fervid sermons. It is a joy to see the preacher get started. He is in the thick of his sermon right away. Here is an example from the sermon on the text, "Beware of false prophets." "How, in heaven's name, did these two words, 'false' and 'Prophets,' come into conjunction? False Prophets! Why, a Prophet is a man who speaks for God; how then can the word false be put before Prophet? Surely, there must be something wrong here. What a sharp sword this is to the Ministry" (p. 24). Another example is from a sermon whose text is "My God will hear me." "Are these not five delightful words to hear? Count them on your fingers, there are five—'My—God—will—hear—me,' and never forget them.

They have the sweetness of heaven." As is common in extemporaneous speech, there are frequent lapses of predicates, many exclamations, and much loose sentence structure, which is made up for by the inflections of the voice and the gestures of the speaker. These sermons present a rare combination of dogmatism and practical religion. Father Stanton knew the needs of his London and he spoke directly to it, even if it were often through the words of doctrines and ceremonies which to many of his hearers must have seemed outgrown. The message was significant, not because of these, but in spite of them. This is real preaching.

John Fourteen. By James H. Dunham. New

York: Revell, 1917. Pp. 320. \$1.50.

The author is dean of the College of Liberal Arts and Sciences of Temple University. He seeks to do for the fourteenth chapter of the Fourth Gospel, which he calls "The Greatest Chapter of the Greatest Book," something akin to what Dr. Bernard did for the larger section, John, chaps. 14-17, in his *Central Teaching of Jesus Christ*. The exposition is exceedingly discursive. There is little reference to any technical item concerning text or meaning of words. There is much valuable suggestion and often bits of real insight in the exposition; but it is prolix and does not hold the interest of a reader except as some especial concern with this chapter calls for such extensive discussion. The writer uses the psychological approach to the problems raised in the exegesis; it would have added much if he had lightened the long and sometimes wearisome interpretations with more concrete and human illustration.

The Faith and the Fellowship. By Oscar L.

Joseph. New York: Doran, 1917. Pp. 226. \$1.25.

This book belongs to a growing literature, in which men are seeking to express the old truths of Christianity in the terms of modern life. It is not a book for the defense of the faith so much as for its clearer statement; and this is sometimes the most effective line of defense. There are fourteen papers in the volume, covering the most significant aspects of the Christian message. These are good, honest statements, but they do not make such a peculiar or permanent contribution to our modern thinking as the introductory commendation by Dr. S. Parkes Cadman had led us to expect. But the volume will give a Christian a deeper appreciation of the meaning of his religion as a growing experience.